Gandhi Memorial College of Education Bantalab Jammu

SHIV MAHIMNA STOTRA AND GAURI STUTIH

Transliteration and translation compiled by
Ashok Raina
Maryland, USA
&
Jai Kishan Sharma
Jammu, India

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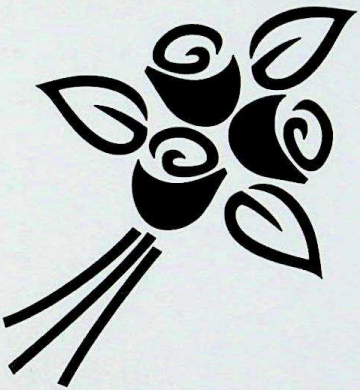
SHIV MAHIMNA STOTRA

AND

GAURI STUTIH



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This publication is dedicated to our parents,
Shri Sarwanand and Shrimati Leelawati Raina
of Gundahalmar, Srinagar, Kashmir,
&
Shrimati Prabhawati and Shri Prem Nath Sharma
of Akoora, Anantnag, Kashmir
who introduced us to these supreme hymns
in the praise of Goddess Bhawani and Lord Shiva

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INTRODUCTION

We tend to interchangeably use the names of Bhagwan Shankar and Mata Parvati with Shiv and Shakti. It is my personal opinion that whereas Shiv and Shakti or matter and energy are the primordial sources of this universe or multiverse, as the case may be, Shankar and Parvati represent human forms of the highest state. They lived in the Himalayan region, more than seven thousand years ago. Through His *sadhna*, Bhagwan Shankar had acquired five powers; *shreshti* (manifestation), *stehti* (maintenance), *samhara* (withdrawl), *vilaya* (concealment) and *anugraha* (divine grace). For all His supreme powers, devotees refer to Him as Param-Shiv and Parm-atma. Most of the personal descriptions, stories and incidents associated with Him are meant to convey subtle meanings and messages.

Shiv-mahimna Stotr or *Mahimnapar* is one of the earliest and most recited prayers. It is said to have been composed by a *Ganhdharva* (demigod) known as Pushpadanta. The Kashmiri version has thirtytwo hymns (supposed to represent 32 teeth, as he offered one tooth after reciting each hymn). This simply represents the level of dedication Pushpadanta had towards Bhagwan Shankar.

The *Gauri-stutih* is very common among Kashmiri Pandits. It is recited daily at Khirbhawani and as part of *puja* on many occasions. It is of Kashmiri origin but the author is unknown.

The legend about the circumstances leading to the composition of Shiv Mahimna Stotra is as follows:

A king named Chitraratha had made a superb garden. There were beautiful flowers in this garden. These flowers were used every day by the king in worshipping Shiva.

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One day a *Gandharva* (demigod and singer in the court of Indra) named Pushpadanta being fascinated by the beautiful flowers, began to steal them, as a consequence of which king Chitraratha could not offer flowers to Shiva. He tried very hard to capture the thief, but in vain, because the Gandharvas have divine power to remain invisible.

Finally the king spread the *Shiva-Nirmaalya* (the bathing concoction consisting of the Bilva leaves, flowers, milk, honey and water, which is used in worshipping Shiva) in his garden. The Shiva Nirmaalya is considered holy. The thief Pushpadanta, not knowing this, walked on the Shiva Nirmaalya, and by that he incurred the wrath of Shiva and lost the divine power of invisibility. He then designed a prayer to Shiva for forgiveness. In this prayer he sung the greatness of Shiva. This very prayer became well known as the `Shiva Mahimna Stotra'. Shiva became pleased by this Stotram, and returned Pushpadanta his divine powers. Once again it is a lesson that one should treat the Nirmaalya with reverence and not throw it anywhere where people can step over it.

The legend has some basis since the name of the author is mentioned in verses 33, 38, 39 and 42 of the stotram. The recital of this stotra is very beneficial, and Shri Ramakrishna, one of the famous saints of the nineteenth century, went into samadhi just after reciting a few verses from this hymn.

ASHOK RAINA

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आमुख

मनीषियों ने मुक्ति के उपायों में भक्ति को भी एक उपाय माना है। कश्मीर के शैवाचार्यो के अनुसार भक्ति की पराकाष्ठा ही मुक्ति कहलाती है। स्तवन अथवा स्तुति भक्ति का प्रथम सोपान है। यही कारण है कि भक्तिभावना-प्रधान समाज में स्तोत्रकाव्य अतिप्रिय सिद्ध हुए। 'गौरी स्तुति' तथा नवम शताब्दी में श्री पुष्पदन्त रचित 'महिम्नास्तोत्र' शिवभक्तों के अध्यात्म मार्ग को प्रशस्त करने वाले अत्यन्त लोकप्रिय स्तोत्र हैं।इसे कश्मीर के शिवभक्तों ने आध्यात्मिक उन्नति के उद्देश्य से अत्यधिक पसन्द किया।इनकी लोकप्रियता को देखकर कभी-कभी इनके पारंपरिक रचना होने की भ्रान्ति हो जाती है।

भावनाओं की अभिव्यक्ति भाषा के माध्यम से होती है तथा भूतकाल को जानने और समझने के लिए प्राचीनकाल की रचनाओं को वर्तमान काल की प्रचलित भाषाओं में उद्घाटित करने की आवश्यकता बनी रहती है। इसका एकमात्र माध्यम 'अनुवाद' है। अनुवाद भूत और वर्तमान के बीच एक सेतु का सा काम करता है। जहां तक इन स्तोत्रों के अंग्रेज़ी में अर्थ प्रतिपादित करने का संबन्ध है तो यहां पर यह बतलाना मैं अनिवार्य समझता हूँ कि 'महिम्नास्तोत्र' का सर्वप्रथम अंग्रेज़ी अनुवाद भरतीय साहित्य के पुणे स्थित अमरीकी संस्थान के अध्यक्ष आचार्य डब्ल्यू नार्मन ब्रौन ने किया जिसे मोतीलाल बनारसीदास, दिल्ली ने सन् 1964 ईसवी में पहली बार प्रकाशित किया।

आचार्य यास्क ने 'निरुक्त' में कहा है कि जो अर्थ जानता है वही सम्पूर्ण आनन्द को प्राप्त होता है। इसलिए जो कुछ पढ़ना- पढ़ाना हो वह अर्थ -ज्ञान सहित होना चाहिए।नई पीढ़ी तक अतीत की वैचारिक तथा भावनात्मक थाती पहुँचाना प्रस्तुत रचना का उद्देश्य तो है ही साथ में संस्कृत भाषा से अनभिज्ञ भक्तों को स्तोत्र का अर्थ ग्रहण करने में भी सुविधा होगी।अंग्रेज़ी भाषा में अनूदित 'शिवमहिम्नास्तोत्र' तथा 'गौरीस्तुति' की परंपरा में प्रस्तुत रचना भी एक कड़ी के रूप में जुड़ गई है।आशा है इस से जन सामान्य लाभान्वित होगा।

जय किशन शर्मा
हेरथ त्रुवाह रविवार
(तदनुसार 6 मार्च 2016)

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ॐ श्री गणेशाय नमः

ॐ महिम्नः पारं ते परमविदुषो यद्यसदृशी
स्तुतिर्ब्रह्मादीनामपि तदवसन्नास्त्वयि गिरः।
अथावाच्यः सर्वः स्वमतिपरिणामावधि गृणन्
ममाप्येषः स्तोत्रे हर निरपवादः परिकरः ।।१ ।।

ॐ महिम्नः पारम् ते परम् अविदुषो यदि असदृशी
स्तुतिः ब्रह्मा आदीनाम् अपि तत् अवसन्ना त्वयि गिरः।
अथ अवाच्यः सर्वः स्व मति परिणाम अवधि गृणन्
मम अपि एषः स्तोत्रे हर निरपवादः परिकरः ।।1।।

Om mahimna param te param avidu sho yadhi asadrishi
stutir Brahma adenam api tat avasannas tvayi girah,
atha vachayh sarva sva mati parinama vadhi grinan
mama pyeshah stotre hara nirapavadah parikarah (1)

[*yadi*-if, *stutih*-the praise of, *avidusha*-performed by someone who does not know, *param*-at all, *pāram*-the limits or extension, *te*-of Your, *mahimna*-greatness, *asadrishi*-were improper, *tad*-so, *api*-even, *girah*-the invocations in praise, *tvayi*-of You, *Brahmā*-by Brahmā, *ādīnām*-etc., *avasannāh*-would have declined and decayed, *atha*-moreover, *sarvah*-everyone, *grnam*-who extols You, *avadhi*-according, *parināma*-to the development, *sva*-of their own, *mati*-intelligence, *avāchyah*-cannot be blamed, *hara*-of Hara (Shiva), *esah*-this, *parikarah*-long series of epithets, *mama*-(written) by me, *stotre*-in the hymn, *nirapavādah*-cannot be censored, *api*-either]

Oh Hara (God Shiva), remover of all types of ignorance, sins, and miseries, if it is unseemly to praise You, while being ignorant of the extent of Your greatness, then even the praises by Brahma and other gods are equally inadequate. Still your devotees sing prayers to You as per their intellectual limitations. Hence, if persons with very limited intellect (and I am one of them) try to offer You a prayer, their attempt to compose a hymn is free from any blemish and deserves your special favor. So I begin this prayer.

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अतीतः पन्थान तव च महिमा वाङ्.मनसयो
रतव्यावृत्या यम् चकितम् अभिधत्ते श्रुतिरपि ।
स कस्य स्तोतव्यः कतिविध गुणः कस्य विषयः
पदे त्ववर्वाचीने पतति न मनः कस्य न वचः ।।2।।

अतीतः पन्थानम् तव च महिमा वाक् मनसयोः
अतद्व्यावृत्त्या यम् चकितम् अभिधत्ते श्रुतिः अपि।
स कस्य स्तोतव्यः कति विध गुणः कस्य विषयः
पदे तु अर्वाचीने पतति न मनः कस्य न वचः ।।2।।

atetah panthanam tava ch mahima van manasayo
atad vyavrttya yam chakitam abhi dhatte shruti api,
sa kasya stotavyah katividha gunah kasya vishayah
pade tu arvachene patati na manah kasya na vacha (2)

[tava-Your, mahimā-greatness, ca-is certainly, atītah-beyond, panthānam-the reach, vāk-of speech, mānasayoh-and mind, api-even, śrutih-Veda(s), chakitan-tremblingly, abhidhatte-describes, yam-that (greatness), vyāvrttyā-to the exclusion of, atad-"not that", kasya-by whom, sah-He (Shiva), stotavyah- to be praised, katividha?-how many kinds?, guna-of qualities, kasya-by whom? visayah- (is Shiva) to be perceived, tu-however, kasya-whose, manas-mind, vachah-speech, na..na-do not, patati-fall, pade-at the state or condition, arvāchīne-that (You) enter afterwards]

Thy greatness is beyond the reach of mind and speech. Who can properly praise that which even the Vedas describe with trepidation (apprehension) by means of the expression, 'not this, not this' while describing you? By whom can His qualities be perceived and praised? Yet whose mind and speech are not attracted to this Sagun and Sakar form of Yours and do Your upasana (sit next to you in meditation)?

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मधुस्फीता वाचः परममृतं निर्मितवत
स्तव ब्रह्मन् किं वागपि सुरगुरोर्विस्मय पदम्।
मम त्वेतां वाणीं गुणकथनपुण्येन भवतः
पुनामीत्यर्थे अस्मिन् पुरमथन बुद्धिर्व्यवसिता ।।3।।

मधुस्फीता वाचः परमम् अमृतम् निर्मितवतः
तव ब्रह्मन् किम् वाक् अपि सुर गुरोः विस्मय पदम्।
मम तु एताम् वाणीम् गुणकथन पुण्येन भवतः
पुनामि इति अर्थे अस्मिन् पुरमथन बुद्धिः व्यवसिता ।।3।।

madhuspheta vachah paramam amritam nirmitavatah
tava brahman kim vag api sur guror vis maya padam,
mama tvetam vanim guna kathana punyena bhavatah
punam ityarthasmin puramathana buddhir vyavasita (3)

[Brahman-Oh Brahma-the Absolute, kim-is it, vismayapadam-surprising, api-that even, guroh-the guru, sura-of the gods (Brhaspati), vāk-words, tava-(in praise) of You, nirmitavatah-who are the author? Paramam-of the Supreme, amrtam-Nectar, vāchah-Vedas (which consist of words), sphītāh-abounding, madhu-in the honey, punāmi-I purify, mama…enām-my, vānīm-speech, tu-indeed, punyena-by means of meritorious act, kathana-of describing, bhavatah-Your, guna-attributes, ityarthe-for this purpose, buddhih-(my) intellect, vyavasitā-has resolutely undertaken, asmin-this task, mathana-oh Destroyer, pura-(of the three) cities]

Oh Brahman, does the praise of even Brahaspati (Guru or spiritual guide of gods) cause any surprise to Thee who is the creator of the Vedas which are the highest type of nectar and as sweet as honey? O Destroyer of the demon (Tripurasur) king of three cities, thinking that my speech and intellect may be purified by this act, I have undertaken to sing your praise.

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तवैश्वर्यं यत्तज्जगदुदय रक्षा प्रलयकृत्
त्रयीवस्तु व्यस्तं तिसृषु गुणभिन्नासु तनुषु
अभव्यानां अस्मिन् वरद रमणीयां अरमणीम्
विहन्तुं व्याक्रोशीं विदधत इहैके जडधियः ।।4।।

तवैश्वर्यै यत् तत् जगत् उदय रक्षा प्रलयकृत्
त्रयीवस्तु व्यस्तम् तिसृषु गुण भिन्नासु तनुषु।
अभव्यानाम् अस्मिन् वरद रमणीयाम् अरमणीम्
विहन्तुम् व्याक्रोशीम् विदधत इह एके जडधियः ।4।

tavaishvaryam yattad jagat udaya raksha pralayakrit
trayivastu vyastam tisrishu guna bhinnasu tanushu,
abhavyanam asmin varada ramaniyam aramaneem
vihantum vyakroshim vidadhata ihaike jadadhiyah (4)

[tava-Your, aiśvaryam-Sovereignty, yad-tad-which is composed of,(1) krt-that which brings about, udaya-manifestation, jagat-of the world "Brahma", (2)raksā-protection "Vishnu", (3)pralaya-re-absorption "Rudra", trayi-has a three-fold,vastu-essence, vyastam-arranged (in the Vedas), tisrsu-according to the triple, tanusu-body or form, bhinnāsu-consisting of the different, gunas-qualities of "Prakrti", da-Oh grantor, vara-of boons, iha-in this world, eke-some, jadadhiyah-some stupid people, vidadhate-create, vyākrośīm-reviling, aramanīm-unpleasant argument, vihantum-in order to disturb, ramanīyām-enjoyed, abhavyānām-those who are impious, asmin-regarding this (Shiva's Sovereignty)]

Oh Giver of Boons, your greatness is the cause of creation, maintenance and destruction of the whole world, this is supported by three Vedas (i.e. Rigveda, Yajurveda and Saamveda); it is distributed in the three qualities (i.e. Satva, Rajas and Tamas) and the three bodies (of Brahma, Vishnu and Mehasha). Such is your greatness, but some people in this world produce arguments to refute Your divinity. Such utterances may be pleasing to the ignorant but in fact are hateful.

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किमीहः किं कायः स खलु किमुपायस्त्रिभुवनम्

किमाधारो धाता सृजति किमुपादान इति च।

अतर्क्यैश्वर्ये त्वयि अनवसरदुःस्थो हतधियः

कुतर्को अयं कांश्चिन्मुखरयति मोहाय जगतः ।।5।।

किम् ईहः किम् काया स खलु किम् उपायः त्रिभुवनम्

किम् आधारो धाता सृजति किम् उपादान इति च।

अतर्क्य ऐश्वर्ये त्वयि अन् अवसर दुःस्थाः हत धियः

कुतर्को अयम् कांश्चित मुखरयति मोहाय जगतः ।।5।।

kimihah kimkayah sa khalu kim upayah tribhuvanum
kim adharo dhata srajati kim upadana iti cha,
atarky aishvarye tvay anavasara duahstho hata dhiyah
kutarkoyam kanshchin mukharayati mohaya jagatah (5)

[kim-what, ihah-desire, sah khalu- does He fulfill, kāyah-body, sah khalu-does He take, upāyah-means, ādhārah-support, upadānah-material, dhātā-does the Creator, srjati-use for manifestation, tri-the three, bhuvanam..iti cha-worlds, ayam-this, kutarkah-fallacious way of arguing, duhsthah-unwise, anavasara-inopportune, tvayi-about You, aiśvarye-Your Lordship, atarkya-that surpasses thought and reasoning, hatadhiyah-from a confounded person, kān-cid, causes some people, mukharayati-to speak resonantly, jagatah-for the world, mohāya-to lose consciousness and fall prey to delusion]

If the Param-atma (the Supreme-Soul) creates the three worlds, (heaven, earth and hell), what is His desire in doing so? What is His body like? What are His means (instruments and resources)? Where does He reside? This kind of futile argumentation about You, whose divine nature is beyond the reach of intellect, makes the non-believers vociferous, and brings delusion (false belief, misunderstanding) to people.

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अजन्मानो लोकाः किमवयववन्तो अपि जगतां-
मधिष्ठातारं किं भवविधिरनादृत्य भवति।
अनीशो वा कुर्याद् भुवनजनने कः परिकरो
यतो मन्दास्त्वां प्रत्यमरवर! संशेरत इमे ।।6।।

अजन्मानः लोकाः किम् अवयववन्तः अपि जगताम्
अधिष्ठातारम् किम् भवविधिः अनादृत्य भवति।
अनीशो वा कुर्यात् भुवन जनने कः परिकरो
यतो मन्दाः त्वाम् प्रति अमरवर! संशेरत इमे ।।6।।

ajanmano lokah kim avayavantopi jagatām
adhishthataram kim bhavavidhir anadritya bhavati,
anisho va kuryat bhuvana janane kah parikaro
yato mandas tvam pratymaravara samsherata ime (6)

[kim-do, lokāh-the worlds, ajanmānah-without any origin, api-even though, avayavavantah-they consist of parts, kim…bhavati-is there, vidhih-creation, bhava-of the worlds, anādrtya-regardless, adhisthātāram-of someone presiding, jagatām-over the worlds, vā-or, aniśah-(if) there is no Lord, kah-what, parikarah-assistant, kuryāt-would give aid, janane-in manifesting, bhuvana-the worlds, yatas-by basing (their ideas) on that, vara-oh You, who are the most excellent, amara-among the gods, ime-these, mandāh-silly people, saṁśerate-raise doubts, tvāṁ prati-about You]

Oh Lord of gods! Can the worlds (it is believed that there are seven worlds in this universe, namely Bhooloka, Bhuvarloka, Svargaloka, Maharloka, Janaloka, Tapaloka, and Satyaloka) be without origin, though they have bodies? Is their creation possible without a creator? Who else but God can initiate the creation of the worlds? If there was any other person responsible for their creation, what kind of means does he have to do the job? Because people who raise doubts about Your very existence are ignorant, they even question the creator of their own bodies.

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त्रयी सांख्यै / साख्य योगः पशुपतिमत वैष्णवमिति

प्रभिन्ने प्रस्थाने परमिदमदः पथ्यमिति च।

रुचीनां वैचित्र्यादृजुकुटिलनानापथजुषाम्

नृणामेको गम्यास्त्वमसि पयसामार्णव इव ।।7।।

त्रयी सांख्यम् योगः पशुपति मतम् वैष्णवम् इति

प्रभिन्ने प्रस्थाने परम् इदम् अदः पथ्यम् इति च।

रुचीनाम् वैचित्र्यात् ऋजु कुटिल नाना पथ जुषाम्

नृणाम् एकः गम्यः त्वम् असि पयसाम् अर्णव इव ।।7।।

trayi sankhyam yogah pashupati-matam vaishnavam iti
prabhinne prasthane param idam adah pathyam iti cha,
ruchinam vaicitryad riju kutila nana patha jusham
nrinameko gamyas tvam asi payasamarnava iva (7)

[trayi-the three Vedas, sāṅkhyam-Sāṅkhya, yogah-Yoga, matam-the doctrine, paśupati-Paśupati (the Śaiva doctrine), vaisnavam iti-the Vaisnava doctrine pertaining to Lord Vihnu, prabhinne-in different, iti cha-thus, idam-this, adas-and that, pathyam-way, param-towards the highest, nrinām-for the men, jusām-who are devoted, nānā-to multiple, patha-paths, rju-kutila-straight and crooked ones, vaicitryāt-in accordance with the variety, ruchīnām-of their appetites, tvam-You, asi-are, ekah-the only, gamyah-goal to be attained, iva-just as, arnavah-the ocean is, payasām-with regard to the waters (just as waters from different sources flow into the ocean]

There are different paths to realization as enjoined by various doctrines such as the three Vedas (Rigved, Yajurved and Saamved), Sankhya, Yoga, Pashupata (Shaiva doctrine) and Vaishnava shastras. People follow different paths, straight or zigzag, according to their temperament, depending on which they consider best, or most appropriate - and reach You alone. Just as the sea is the final resting place for all types of streams and rivers, You are the only destination for all people.

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महोक्षः खटवाङ्.ग परशुरजिनं भस्म फणिनः
कपालं चेतीयत्तव वरद तंत्रोपकरणम्।
सुरास्तां तामृद्धिं दधति तु भवद्भ्रूप्रणिहिताम्
न हि स्वात्मारामं विषयमृगतृष्णा भ्रमयति ।।8।।

महोक्षः खटवाङ्.गम् परशुरजिनम् भस्म फणिनः
कपालम् च इति इयत् तव वरद तंत्र उपकरणम्।
सुराः ताम् ताम् ऋद्धिम् दधति तु भवत् भ्रू प्रणिहिताम्
न हि स्वात्मा आरामम् विषयमृगतृष्णा भ्रमयति ।।8।।

mahokshah khatvangam parashu-rajinam bhasma phaninah
kapalam chetiyat tava varada tantro pakaranam
suras tam tamriddhim dadhati tu bhavad bhru pranihitaam
na hi svatma-ramam vishaya mriga trishna bhramayati (8)

[mahā-a large, uksah-bull, khatvāṅgam-staff with a skull at the top, paraśuh-a hatchet, ajinam-hairy skin of a tiger, bhasma-ashes, phaninah-hooded cobra, ca-and, kapālam-a skull, iyat-only those things, tava-are Your, tantra-characteristic, upakaranam-implements, da-oh Grantor, vara-of boons, tu-still, surāh-the gods, dadhati-take hold, tām tām-of various, rddhim-of prosperity, wealth, success, etc., bhavat-(produced) by Your, pranihitām-concentrating, bhru-on the (space between) eyebrows, hi-undoubtedly, mrgatrsnā-the mirage, vishaya-of the objects, na-does not, bhramayati-agitate, ārāmam-someone taking pleasure, sva-in his own, ātma-self]

Oh Giver of boons! Because an old bull, a wooden hand rest (also used by Kapalik to assist in burning of dead bodies), an axe, a deer-skin, ashes, serpent, a human skull and other such things are Your possessions one would tend to think, what can You give to others? Yet simply by casting Your eyes on gods You gave them great treasures which they enjoy. Indeed one whose delight is in the Self, a yogi like You, cannot be deluded by the mirage of sensuous objects (like a thirsty deer running after water in a desert).

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ध्रुवं कश्चित् सर्वं सकलमपरस्त्वध्रुवमिदं
परो ध्रौव्याध्रौव्ये जगति गदति व्यस्तविषये।
समस्ते अपि एतस्मिन्पुरमथन तैर्विस्मित इव
स्तुवञ्जिह्नेमि त्वां न खलु ननु धृष्टा मुखरता ।।9।।

ध्रुवम् कश्चित् सर्वम् सकलम् अपरः तु अध्रुवम् इदम्
परो ध्रौव्याः अध्रौव्ये जगति गदति व्यस्त विषये।
समस्ते अपि एतस्मिन् पुरमथन तैः विस्मित इव
स्तुवन् जिह्नेमि त्वाम् न खलु ननु धृष्टा मुखरता ।।9।।

dhruvam kaschit sarvam sakalam aparas tva dhruvam idam
paro dhrauvya dhrauvye jagati gadate vyasta vishaye,
samaste api etasmin puramathana tair vismita iva
stuvan jihnemi tvam na khalu nanu dhrishta mukhrata (9)

[kaścid-some, sarvam-everything, dhruvam-is eternal, tu-however, aparah-other(s), sakalam-all, idam-this, adhruvam-is not eternal, parah-other(s), gadati-declare, jagati-in respect to this world, vyasta-consisting of different, visaye-objects, dharuvya-that it is both eternal, adhrauvye-and ephemeral, mathana-oh Destroyer, pura-of the (three) cities, vismitah-surprised, iva-as it were, taih-at those (viewpoints), samaste-regarding all, api etasmin-this creation, jihnemi..na-I am not ashamed, stuvan-of praising, tvām-You, mukharatā-talkativeness, dhrisā-audacious, khalu nanu-indeed]

Oh Destroyer of the demon Tripurasur, some say that the whole universe is eternal (everlasting) while others say that it is transitory (temporary) and yet others call it both eternal and temporary. Hence being bewildered (surprised) by these contradictory opinions, I do not feel ashamed of being foolishly persistent to excessively praise You; indeed my loquacity (excessive speech) is an indication of my boldness.

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तवैश्वर्यं यत्नाद्यदुपरि विरिञ्चिर्हरिरधः

परिच्छेत्तुं यातावनलमनलस्कन्धवपुषः।

ततो भक्तिश्रद्धाभरगुरुगृणद्भ्यां गिरिश! यत्

स्वयं तस्थे ताभ्यां तव किमनुवृत्तिर्न फलति ।।10।।

तव ऐश्वर्यैम् यत्नात् यत् उपरि विरिञ्चिः हरिः अधः

परिच्छेत्तुम् यातौ अनलम् अनल स्कन्ध वपुषः।

ततो भक्ति श्रद्धा भरगुरुगृणद्भ्याम् गिरिश यत्

स्वयम् तस्थे ताभ्याम् तव किम् अनुवृत्तिः न फलति ।।10।।

tava aishvaryam yatnad yadupari virinchir hari radhah
parichettum yatavanalam anla skandha vapusha,
tato bhakte shradha bhara guru grinad bhyam girisha yat
svayam tasthe tabhyam tava kim anuvrittir na phalati (10)

[viriñcih-Brahma the creator, yad-upari-from top, harih-and Vishnu the Preserver, adhas-from the bottom, yātau-proceeded, yatnāt-with effort, paricchettum-to define accurately, tava-Your, aiśvaryam-Lordship, vapusah-(when You took on the) form, anala-of a fire, skandha-column, analam-they failed, tatas-afterward, gṛṇadbhyām-(it was only) when both of them praise, guru-exceedingly, bhara-with, bhakti-devotion, śraddhā-and faith, giri-iśa-Mountain-Lord (Śiva), yad-that, tasthe-He presented, svsyam-His own, tābhyām-before them both, kim-what, anuvrttih-respectful act, tava-in honor of You, na phalati-is not fruitful]

Oh Girisha (the resident of Kailash)! When You assumed the form of a pillar of fire (Jyotir ling) to break the fight between Brahma and Vishnu over supremacy, Brahma took the form of a swan and tried to look for the top and Vishnu in the form of a boar tried to look for the bottom, both failed to fathom You. Afterwards, when they praised You with great faith and devotion, You revealed yourself to them of Your own accord. So, how can complete surrender to You not bear fruit?

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अयत्नादापाद्य त्रिभुवनमवैरव्यतिकरम्

दशास्यो यद् बाहूनभृत रणकण्डूपरवशान्।

शिरः पद्मश्रेणीरचित चरणाम्भोरुह बलेः

स्थिरायास्त्वद्भक्तेस्त्रिपुरहर! विस्फूर्जितमिदम् ।।11।।

अयत्नात् आपाद्य त्रिभुवनम् अवैर व्यतिकरम्

दशास्याः यत् बाहून् अभृत रणकण्डू परवशान्।

शिरः पद्मश्रेणी रचित चरणाम्भोरुह बलेः

स्थिरायः त्वद् भक्तेः त्रिपुरहर विस्फूर्जितम् इदम् ।।11।।

ayatnadapadya tribhuvanam avaira vyatikaram
dashasyo yadbahun abhrita ranakandu paravashan,
shirah padmashreni rachita charanam-bhoruha baleh
sthirayas tvad bhaktes tripurahara visphur jitam-idam (11)

[āpādya-having brought, tri-three, bhuvanam-worlds, a-to a condition without, vaira-any hostile, vyatikaram-penetration, ayatnāt-effortlessly, daśa-āsyah-the ten-mouthed demon (Ravana), abhṛta-had, yad-his, bāhūn-arms, paravaśān-(still) ruled, kandū-by the desire (itching), rana-of fighting, hara-oh Destroyer, tri-of the three-pura-cities, racita-arranged, śrenī-the row, śiras-padma-formed from (ten) head-lotus, baleh-as an offering, carana-before (Your) feet, ambhoruha-which are as (beautiful) as a lotus, sthirāyāh-because of firm, bhakteh-devotion, tvat-to You, idam-this (act of surrender), visphūrjitam-occurred all of a sudden]

Oh Destroyer of Tripura! It was because of the great devotion that the ten-headed Ravana was prompted to offer his heads as a garland of lotuses to Your feet (symbolizes the extreme devotion). Left with only the arms (20 of them) he was eager for yet another war after he had effortlessly rid the three worlds of all traces of his enemies.

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अमुष्य त्वत्सेवासमधिगतसारं भुजवनम्
बलात्कैलासे अपि त्वदधिवसतौ विक्रमयतः।
अलभ्या पाताले अपि अलसचलितांगुष्ठशिरसि
प्रतिष्ठात्वय्यासीद् ध्रुवमुपचितो मुह्यतिखलः ।।12।।

अमुष्य त्वत् सेवा सम् अधिगत सारम् भुजवनम्
बलात् कैलासे अपि त्वद् अधिवसतौ विक्रमयतः।
अलभ्या पाताले अपि अलस चलित अंगुष्ठ शिरसि
प्रतिष्ठा त्वयि आसीत् ध्रुवम् उपचितो मुह्यति खलः ।।12।।

amushy tvatseva samadhigata saram bhujavanam
balat-kailasepi tvad adhivasatau vikramayatah,
alabhya pataleapi alasa chalitan-gustha shirasi
pratishtha tvayyasid dhruvam upachito muhyati khalah (12)

[amushya-for that, alabhyā..āsīt-there was not, pratisthā-a resting place, api-even, pātāle-in the lowest hell, alasa-when (You) idly, chalita-moved, śirasi-the tip, tvayi-of Your, aṅgustha-great toe, api-also, vikramayatah-marched, kailāse-against Kailasha, tvat-Your, adhivasatau-Abode, balāt-forcefully, bhuja-of his arms, vanam-resembling a forest, sāram-whose strength, samadhigatam-had been obtained, sevā-through service, tvat-of You, dhruvam-certainly, khalah-the mischievous man, muhyati-becomes confused, upacitah-due to opulence]

Oh Shankar! Having obtained all his powers through worshipping You, when Ravana tried to extended the valor of his arms to Kailash, Your abode, You moved the tip of Your toe, and he did not find a resting place even in the nether world (below the earth's surface). Truly, power maddens the wicked. Finally, Ravana re-established his faith in You.

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यदृद्धिं सुत्राम्णो वरद परमोच्चैरपसती-

मधश्चक्रे बाणः परिजनविधेयस्त्रिभुवनः।

न तच्चित्रं तस्मिन्वरिवसितरि त्वच्चरणयो-

र्न कस्या उन्नत्यै भवति शिरसस्त्वय्यवनतिः ।।13 ।।

यत् ऋद्धिम् सुत्राम्नो वरद परम उच्चैः अपि सतीम्

अधः चक्रे बाणः परिजन विधेयः त्रिभुवनः।

न तत् चित्रम् तस्मिन् वरिवसितरि त्वत् चरणयोः

न कस्या उन्नत्यै भवति शिरसः त्वयि अवनतिः ।।13।।

yadre-dhim sutramno varada paramo-chai-rapi sateem
adhash-chakre banah parijana vidheya tribhuvanah,
na tat chitram tasmin varivasitari tvat charanayor
na kasya unnatyai bhavati shrirasas tvayi avanatih (13)

[da-oh Grantor, vara-of boons, yad-as for, tri-who had turned the three, bhuvanah-worlds, vidheya-into docile, parijana-servants, api-even, rddhim-the wealth, sutrāmnah-epithet of Indra (guarding and protecting well), satīm-that is, uccais-highly, parama-excellent, adhas-in the lower, chakre-realm, bānah-Bānasur, tad-it, na-is not, citram-strange, tasmin-that (demon king), varivasitari-worshiped, tvat-Your, charaṇayoḥ-feet, kasyai unnatyai-to what prosperity, avanatih-the act of bowing down, śirasah-head, tvayi-to You, na-not, bhavati-conduce]

Oh Giver of boons! Since Banasur (a demon king) was the worshipper of Your feet, it is no wonder that he had the three worlds at his command and even put to shame the wealth of Indra? It is therefore no surprise that prosperity comes from complete submission unto You?

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अकाण्डब्रह्माण्डक्षयचकितदेवासुरकृपा

विधेयस्यासीयद्यस्त्रिनयन विषं संहृतवतः।

स कल्माषः कण्ठे तव न कुरुते न श्रियमहो

विकारो अपिश्लाघ्यो भुवनभयभङ्ग. व्यसनिनः ।।14।।

अकाण्ड ब्रह्माण्ड क्षय चकित देवासुर कृपा-

विधेयस्य आसीत् यः त्रिनयन विषम् संहृतवतः।

स कल्माषः कण्ठे तव न कुरुते न श्रियम् अहो

विकारो अपि श्लाघ्यो भुवन भय भंग व्यसनिनः ।।14।।

akanda brahmanda kshaya chakita deva sura kripa
vidheyasy aaseet yah trinayana visham samhrita vatah,
sakalmashah kanthe tava na kurute na shriyam aho
vikaro api shlaghyo bhuvana bhaya bhanga vyasanina (14)

[trinayana-oh three-eyed One, sah-that, kalmāsah-blue stain, tava-in Your, kanthe-throat, yah-which, āsīt-appeared, saṁhṛta vataḥ-because (You) retained, viṣam-the poison (Kālakūta)- vidheyasya-when overcome, krpā-by comparison, deva-to gods, asura-and demons, chakita-who were frightened, akānda-of the unexpected, ksaya-destruction, brahmānda-of the universe, na..na-certainly, kurute..śriyam-embellishes (You), aho-ah, api-even, vikārah-alteration in the body condition, vyasaninah-of that who is fond, bhaṅga-to shatter, bhaya-the fear, bhuvana-in the world, ślāghyah-is praiseworthy]

Oh three-eyed-one! Who is ever compassionate and engaged in removing the fear among people in the world, you took it upon yourself to consume the poison produced by the churning of the ocean*. On Parvati's behest You held the poison in Your throat and became 'neelkantha'. It is strange that this stain in Your throat, though appearing to be a deformity, actually enhances Your richness and personality because You rid others of their fear.

*When the ocean was being churned by the gods and demons to obtain 'amrit' (nectar), various objects came forth: at one point, there emerged the 'kalkuta' poison which threatened to consume everything. The gods as well as the demons were stunned at the prospect of the entire world coming to an end.

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असिद्धार्था नैव क्वचिदपि सदेवासुरनरे
निवर्तन्ते नित्यं जगति जयिनो यस्यविशिखाः।
स पश्यन्नीश त्वामितरसुरसाधरणमभूत्
स्मरः स्मर्तव्यात्मा नहि वशिषु पथ्यः परिभवः ।।15।।

असिद्धार्था नैव क्वचित् अपि स देवासुर नरे
निवर्तन्ते नित्यम् जगति जयिनो यस्य विशिखाः।
स पश्यन् ईश त्वाम् इतर सुर साधारणम् अभूत्
स्मरः स्मर्तव्यात्मा न हि वशिषु पथ्यः परिभवः ।।15।।

asiddhartha naiva kvachid api sa-devasura nare
nivartante nityam jagati jayino yasya vishikhah,
sa pashyannisha tvam itara sura sadharanam abhoot
smarah smarta-vyatma na hi vashishu pathyah paribhavah (15)

[iśa-oh Lord, sah-Kāmadeva (god of love), yasya-whose, viśikhāh-arrows, nityam-are always, jayinah-victorious, asiddha-arthāh..nivartante-do not fail to hit the target, na eva kvachid api-anywhere, jagati-in this world, sa-formed, deva-from gods, asura-demons, nare-human beings, paśyan-(simply) considered, tvām-You, sādhāranam-to be similar, itara-to a lower, sura-god, abhūt-he became, smarah-a remembrance, smartavya-ātmā-living in the memory of men, hi-undoubtedly, paribhavah-an offense, vaśisu-to the self-controlled ones, na-does not, pathyah-lead to welfare]

Oh Shankar! Kamdev the god of love, whose arrows never fail in the world of gods, demons and humans, became nothing but a remembered soul without any body. This because he shot an arrow at You considering You as an ordinary god, so his body was burnt by Your look of wrath. Those who insult the masters (who have controlled their senses) face similar consequences.

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महीपादाघातादं् व्रजति सहसा संशयपदम्
पदं विष्णोर्भ्राम्यद् भुजपरिघरुग्णग्रहगणम्।
मुहुर्द्यौर्दौस्थ्यं यात्यनिभृतजटाताडिततटा
जगद्रक्षायै त्वं नटसि ननु वामैव विभुता ।।16।।

मही पाद आघातात् व्रजति सहसा संशयपदम्
पदम् विष्णोः भ्राम्यद् भुजपरिघ रुग्ण ग्रहगणम्।
मुहुः द्यौः दौस्थ्यम् याति अनिभृत जटाताडित तटा
जगत् रक्षायै त्वम् नटसि ननु वामैव विभुता ।।16।।

mahi padaghatad vrajati sahasa samshaya-padam
padam vishnor-bhramyad bhujaparigh rugna graha-ganam,
muhur-dyaur-dausthyam yatya-nibhrita-jata-tadita-tata
jagad-rakshayai tvam natasi nanu vamaiva vibhuta (16)

[āghātāt-on account of the blow, pāda-of (Your) feet, mahī-the earth, sahasā-suddenly, vrajati..saṁśaya-padam-doubts, padam vishnoh-three steps of Vishnu, ganam-which consist of multitude, graham-of planets, rugṇa-shattered, bhuja-by (Your) arms, parigha-resembling iron bars, bhrāmyat-experience perplexity, muhur-all of a sudden, dyaus-the sky, yāti-becomes, dausthyam-miserable, tatāh-(its) sloping sides, tādita-are beaten, anibhrta- by (Your) undulant, jatā-twisted locks of hair, tvam-You, natasi-dances, raksāyai-for protecting, jagat-the worlds, eva-certainly, vibhutā-(Your) power and supremacy, vāmā-unfavorable, nanu-no doubt about it]

Oh Bhagwan Shankar! When You danced (Tandav nritay) to save the world, the earth shook and trembled at the striking of Your feet as if it's end was imminent; the spatial regions and the stars felt oppressed by the striking of Your massive club-like arms; and the heavens (Vishnu's abode) become miserable as its banks were constantly struck by Your waving matted locks of hair. It is just the expression of Your mightiness, which indeed does not cause any trouble.

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वियद्व्यापी तारागणगुणितफेनोद्गमरुचेः
प्रवाहो वारां यः पृषतलघुदृष्टः शिरसि ते।
जगद्द्वीपाकारं जलधिवलयं तेन कृतमि-
त्यनेनैवोन्नेयं धृतमहिम दिव्यं तव वपुः ।।17।।

वियद् व्यापि तारागण गुणित फेनोद्गम रुचिः
प्रवाहो वाराम् यः पृषत लघु दृष्टः शिरसि ते।
जगद् द्वीपाकारम् जलधि वलयम् तेन कृतम्
इति अनेन एव उन्नेयम् धृत महिम दिव्यम् तव वपुः ।।17।।

viyad-vyapi tara-gana-gunita-phenod-gama-ruchee
pravaho varam yah prishata-laghu-dristah shirasi te,
jagad-dvipakaram jaladhi-valayam tena kritam iti
yane-naivo-neyam dhrita-mahima divyam tava vapuh (17)

[yah-that, pravāhah-continuous flow, vārām-of waters (of heavenly river Madakani, vyāpi-which spreads, viyat-through the heaven, rucih-(whose) beauty, udgama-appearing, phena-as foam, gunita-is intensified, gana-by multitude, tārā-of stars, drstah-is seen, laghu-(as) minute, prsata-a drop of water, te-in Your, śirasi-head, jagat-the world, krtam-(is) produced, tena-by that (river), ākāram-in the form, dvīpa-of (seven) islands, valayam-encircled, jaladhi-by the ocean, iti-thus, anena eva-from this (statement), tava-Your, divyam-Divine, vapus-form, dhrta-possessed of firm and constant, mahima-greatness, unneyam-inferred by analogy]

Oh Shankar! The divine river (Ganges) which pervades (infuses) the sky and whose foam crests look all the more beautiful graced by stars and planets, seems no more than a drop of water when on Your head. That same river creates many islands and whirlpools before it joins the seven seas that surround the earth. From this, one can judge the vastness of Your divine body.

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रथः क्षोणी यन्ता शतधृतिरगेन्द्रो धनुरथो

रथाङ्गे चन्द्रार्कौ रथचरणपाणिः शर इति।

दिधक्षोस्ते कोऽयं त्रिपुरतृणमाडम्बरविधि-

र्विधेयैः क्रीडन्त्यो न खलु परतन्त्राः प्रभुधियः।।18।।

रथः क्षोणी यन्ता शत धृतिः अगेन्द्रः धनुः अथ

रथाङ्गे चन्द्र अर्कौ रथ चरण पाणि शर इति।

दिधक्षोः ते कः अयम् त्रिपुर तृणम् आडम्बर विधिः

विधेयैः क्रीडन्त्यो न खलु परतन्त्राः प्रभुधियः।।18।।

ratha kshoni yanta shata-dhriti-ragendro dhanuratho
rathange chandrarkau rathacharana-panih shara iti,
didhakshoste koyam tripura-trina-madambara-vidhir
vidheyaih kreedantyo na khalu paratantrah prabhu-dhiyah (18)

[ratha-(Your) chariot, ksonī-(was) the earth, yantā-the charioteer, śatadhrtih-having hundred sacrifices (Brahma), agendrah-Meru..king of the mountains, dhanus-bow, atho-likewise, aṅge-the two wheels, candrārku-sun and the moon, rathacaranapānih-(Vishnu) having in his hands the wheel of a chariot, śarah iti-(was your) arrow, te-when You, didhaksoh-desired to burn, tri-the three, pura-cities, trnam-(which were as) grass, kah-what is the point, ayam-of this, ādambara-resounding, vidhih-act, dhiyah-the thoughts, prabhu-the Lord, na khalu-are not, tantrāh-dependent, para-on anything else, krīdantyah-they were playing, vidheyaih-with objects being at their disposal]

Oh Shankar! When You wanted to burn the three cities of the demons - which were but a piece of straw to You—the earth was Your chariot, Brahma Your charioteer, the great mountain Meru Your bow, the sun and the moon the wheels of Your chariot, Vishnu Your arrow. Why all this demonstration of paraphernalia when you as the dictator of everything, could have done the job as a trifle? But then He is not dependent on others and was only playing with things at His command as part of the act. (Incidentally there is a view that the burning of the three cities refers to the burning of three kinds of bodies i.e. 'sthula sharira', sukshma sharira' and 'karana sharira').

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हरिस्ते साहस्र कमलबलिमाधाय पदयो-
र्यदेकोने तस्मिन् निजमुदहरन्नेत्रकमलम्।
गतो भक्त्युद्रेकः परिणतिमसौ चक्रवपुषा
त्रयाणां रक्षायै त्रिपुरहर जागर्ति जगताम् ।।19।।

हरिः ते साहस्रम् कमल बलिम् आधाय पदयोः
यत् एकः ऊने तस्मिन् निजम् उदहरत् नेत्रकमलम् ।
गतः भक्ति उद्रेकः परिणतिम् असौ चक्रवपुषा
त्रयाणाम् रक्षायै त्रिपुर हर जागर्ति जगताम् ।।19।।

hariste sahasram kamala-balima-dhaya padayor
yadekone tasmin nija-mudaharan-netra-kamalam,
gato bhaktyu-drekah parinatim-asau chakra-vapusha
trayanam rakshayai tripura-hara jagarti jagatam (19)

[hara-oh Destroyer, tri-of the three, pura-cities, harih-Vishnu, ādhāya-having placed, balim-offering, sāhasram-of a thousand, kamala-lotuses, te-at Your, padayoh-feet, yad-that, ekone-one (lotus) was missing, tasmin-in that, udaharat-he plucked, nijan-his own, netrakamalam-lotus-eyes, udrekah-the abundance, bhakhti-of devotion, gatah..parinatim-turned, asau-into that, vapusā-beautiful, chakra-"Sudharshana chakra", jāgarti-which stays alert, raksāyai-to protect, trayānām-the three, jagatām-worlds]

Oh Destroyer of the three cities! Vishhnu once brought 1000 lotuses to place them at your feet. After placing 999 flowers he found that one was missing; he plucked out one of his own eyes and offered it for the missing lotus; as a result of this supreme exemplification of devotion on His part You provided Him the wheel (Sudarshana chakra) in his hand, which He uses for protecting the world.

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क्रतौ सुप्ते जाग्रत्त्वमसि फलयोगे क्रतुमताम्
क्व कर्म प्रध्वस्तं फलति पुरुषाराधनमृते ।
अतस्त्वां संप्रेक्ष्य क्रतुषु फलदानप्रतिभुवम्
श्रुतौ श्रद्धां बद्ध्वा दृढपरिकरः कर्मसु जनः ।।20।।

क्रतौ सुप्ते जाग्रत् त्वम् असि फलयोगे क्रतुमताम्
क्व कर्म प्रध्वस्तम् फलति पुरुष आराधनम् ऋते ।
अतः त्वाम् सम्प्रेक्ष्य क्रतुषु फलदान प्रतिभुवम्
श्रुतौ श्रद्धाम् बद्ध्वा दृढ परिकरः कर्मसु जनः ।।20।।

kratau supte jagrat tvamasi phalayoge kratumatam
kva karma pradhvastam phalati purushara-dhana-mrite,
atas-tvaam sam-preksya kratushu phala-dana-pratibhuvam
shrutau shradham badhva dridha-parikarah karmasu janah (20)

[kratau-when a sacrifice, supte-salls asleep (is over), tvam-You, asi-remains, jāgrat-awake, phalayoge-to reward, kratumatām-the sacrificer, kva-how, karma-a sacrificial rite, pradhvastam-which has ceased, phalati-is going to be fruitful, rte-without, ārādhanam-worship, parusa-the Supreme Person (Shiva), atas-for this reason, sampreksya-having become aware, tvām-of You, phala-dānapratibhuvam-as the fruit giver, kratusu-in the sacrifices, baddhvā-and having, śraddhām-faith, śrutau-(in the) Vedas, janah-people, drdha-resolutely, parikarah-perform, karmasu-sacrificial acts]

Oh Param-eshwar! When a 'Yagea' (sacrificial worship) has ended, You keep awake to bestow its fruit on the sacrificer/performer even though everything put into the sacrificial fire is destroyed. Otherwise how can there be a future result for a past action except when you act as the guarantor? Therefore, knowing You to be the Giver of fruits of sacrifices and putting faith in the Vedas, people become resolute about the performance of worshipful acts.

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क्रियादक्षो दक्षः क्रतुपतिरधीशस्तनुभृता-

मृषीणामार्त्विज्यं शरणद सदस्याः सुरगणाः ।

क्रतुभ्रंशस्त्वत्तः क्रतुफलविधानव्यसनिनो

ध्रुवं कर्तुः श्रद्धाविधुरमभिचाराय हि मखाः ।।21।।

क्रिया दक्षः दक्षः क्रतुपतिः अधीशः तनुभृताम्

ऋषीणाम् आर्त्विज्यम् शरणद सदस्याः सुरगणाः ।

क्रतु भ्रंशः त्वत्तः क्रतुफल विधान व्यसनिनः

ध्रुवम् कर्तुः श्रद्धा विधुरम् अभिचाराय हि मखाः ।।21।।

kriya daksho daksha kratupatir-adhishas-tanubhritam
rishina-martvijyam sharanada sadasyah suraganah,
kratu-bhramshah-tvattah kratuphala-vidhana-vyasanino
dhruvam kartuh shradha vidhuram abhicharaya hi makhah (21)

[da-oh Grantor, śarana-of refuge, tvattah-You, vyasaninah-who are addicted, vidhāna-to bestow, dhruvam-constantly, phala-the fruits, kratu-of the sacrifices, bhraṁśah-spoiled, Daksah-Satī's (Shiva's first wife) father, also an expert, kriyā-in sacrificial acts, adhīśah-and a master, bhrtām-over all beings possessed, tanu-of a body, kratupatih-was the sacrificer, ārtvijyam-the sacrificial priests, rsīnām-(carried out) by Vedic Sages, ganāh-(while) the hosts, sura-of gods, sadasyāh-the supervising priests, hi-undoubtedly, makhāh-sacrifices-abhicārāya-for enchanting others, vidhuram-(prove) unfavorable, śraddhā-to the faith, kartuh-of the performer]

Oh Protector (giver of refuge)! Although you exert to reward all sacrifices, those done without faith in You become counter-productive. Even the sacrifice by Daksha (Daksha Prajapati – Uma or Sati's father), the Lord of creation and expert in sacrifices, where he himself was the sacrificer (yajman), rishis were priests and gods were participants, such Yagea was destroyed by You the Giver of fruits of sacrifices. Surely sacrifices cause injury to the sacrificers in the absence of faith and devotion.

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प्रजानाथं नाथ प्रसभमभिकं स्वां दुहितरम्

गतं रोहित्भूतां रिरमयिषुमृष्यस्य वपुषा ।

धनुष्पाणेर्यातं दिवमपि सपत्राकृतममुम्

त्रसन्तं तेऽद्यापि त्यजयति न मृगव्याधरभसः ।।22।।

प्रजानाथम् नाथ प्रसभम् अभिकम् स्वाम् दुहितरम्

गतम् रोहित् भूताम् रिरमयिषुम् ऋष्यस्य वपुषा ।

धनुष्पाणेः यातम् दिवम् अपि सपत्राकृतम् अमुम्

त्रसन्तम् ते अद्य अपि त्यज्यति न मृग व्याध रभसः ।।22।।

praja-natham natha prasabham-abhikam svam duhitaram
gatam rohit-bhutam rira-mayishu mrishyasya vapusha
dhanush-paner yatam divam api sapatra-kritamamum
trasantam te adyapi tyajati na mrga-vyadha rabhasah (22)

[nātha-oh Lord, te-Your, rabhasah-violent fury, mrgavyādha-in the form of a hunter, adya-api-even now, na-does not, tyajati-abondon, amum-that, nātham-lord, prajā-of living beings, sapatrā-krtam-Creator who was wounded (Brahma), dhanuspāneh-by hunter with bow in hand, yātam-ran away, api-even, divam-to heaven, trasantam-fearful (of You), gatam-(because Brahma) got, prasabham-exceedingly, abhikam-lustful, svām-after his own, duhitaram-daughter, vapusā-(he took) the form, rsyasya-(of a) white-footed antelope, riramayisum-to have sexual intercourse (with her), bhūtām-(when she) became, rohit-a red deer (for running away from him)]

Oh Protector! Brahma, who is the creator of humanity, once became infatuated with his own daughter. When she fled taking the form of a female deer he also took the form of a male deer and chased her. You took the form of a hunter and went after him, with a bow in hand. Struck by your sharp arrow and very much frightened, Brahma fled to the heaven. Even today he stands frightened by you.

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स्वलावण्याशंसा धृतधनुषमह्नाय तृणवत्

पुरः प्लुष्टं दृष्ट्वा पुरमथन पुष्पायुधमपि।

यदि स्त्रैणं देवी यमनिरत देहार्धघटना-

दवैति त्वामद्धाबत वरद! मुग्धा युवतयः ।।23।।

स्वलावण्य आशंसा धृत धनुषम् अह्नाय तृणवत्

पुरः प्लुष्टम् दृष्ट्वा पुरमथन पुष्पायुधम् अपि।

यदि स्त्रैणम् देवी यमनिरत देहार्ध घटनात्

अवैति त्वाम् अद्धा वत वरद मुग्धा युवतयः ।।23।।

svalavanya-shamsa dhrita-dhanusha-mahnaya trinavat
purah plushtam drishtva pura-mathana pushpa-yudham api,
yadi strainam devi yama-nirata dehardha-ghatanad
avaiti tvaam-addha vata varada mugdha yuvatayah (23)

[mathana-oh Destroyer, pura-of (three) cities, yadi-if, devī-Parvati (the goddess), āśaṁsā-hope, sva-is based on her own, lāvanya-beauty and charm, api-even, puras-having previously, drstvā-seen, puspāyudham-armed with flowers (Kamadeva), dhṛtadhanuṣam-and a bow, ahnāya-instantly, pluṣṭam-scorched, vat-as, trna-blade of grass, avaiti-(still) thinks, tvām-of You, strainam-to be ruled by a woman, nirata-oh You who are devoted, yama-to restraints, ghatanāt-because (she) occupies, ardha-a half, deha-of (Your) body, bata-(well) oh, da-Grantor, vara-of boons, yuvatayah-the young women, addhā-(are) most certainly, mugdhāh-inexperienced and simple]

Oh, destroyer of the three cities, boon-giver, Practitioner of austerities! Before the very eyes of Parvati, you reduced Kamdev (the god of love) to ashes by the rays from your third eye, the moment he tried to arouse passion in you for Parvati, by shooting his famous flower arrows. Even after witnessing this, if Parvati, thinks that she has won You over by her physical charm, on the basis of your sharing half of Your body with her, certainly she was under self-delusion. You have completely conquered Your senses.

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श्मशानेष्वाक्रीडा स्मरहर पिशाचाः सहचरा-

श्चिताभस्मालेपः स्रगपि नृकरोटीपरिकरः।

अमङ्ग.ल्यं शीलं तव भवतु नामैवमखिलम्

तथापि स्मर्तृणां वरद परमं मङ्ग.लमसि ।।24।।

श्मशानेषु आक्रीडा स्मरहर पिशाचः सहचराः

चिताभस्मालेपः स्रगपि नृ करोटी परिकरः।

अमंगल्यम् शीलम् तव भवतु नाम एवम् अखिलम्

तथापि स्मर्तृणाम् वरद परमम् मङ्ग.लमसि ।।24।।

shmashaneshu-kreeda smarahara pishacha sahacharah
chita-bhasma-lepah sragapi nrikaroti-parikarah
amangalyam shelam tava bhavatu namaivam akhilam
tathape smartrinam varada paramam mangalamasi (24)

[hara-oh Destroyer, smara-Kāmadeva (the god of love), ākridā-(Your) playing-place, śmaśānesu-in the crematoria, piśācāh-a class of demons, sahacarāh-(are Your) companions, ālepah-smear, bhasma-with the ashes, citā-of the funeral piles, api-even, srak-a garland, parikarah-(formed from) multitude, nr-of human, karotī-skulls, evam-thus, akhilam-all, tava-Your, śīlam-behavior, bhavatu-be, nāma-called, amāṅgalyam-un-auspicious, tathā-api-however, da-oh Grantor, vara-of boons, asi-You are, paramam-the Highest, maṅgalam-welfare, smartṝnām-for those who remember (You)]

Oh Destroyer of the god of love, and Giver of boons! You play in cremation grounds, Your companions are ghosts, Your body is smeared with the ashes of dead bodies. Your garland is of human skulls. Therefore every aspect of your character looks inauspicious. (It signifies that Bhagwan Shankar had conquered the fears related to death and destruction). But it does not matter, because, with all this known oddness, you are quick to grant all auspicious things to the people who just think of you. You promote the greatest good of those who remember You.

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मनः प्रत्यक्चित्ते सविधमवधायात्तमरुतः

प्रहृष्यद्रोमाणः प्रमदसलिलोत्संगितदृशः।

यदालोक्याह्लादं ह्रद इव निमज्ज्यामृतमये

दधत्यन्तस्तत्त्वं किमपि यमिनस्तत्किल भवान् ।।25।।

मनः प्रत्यक् चित्ते सविधम् अवधाय आत्तमरुतः

प्रहृष्य द्रोमाणः प्रमद सलिलोत् संगित दृशः।

यत् आलोक्य आह्लादम् ह्रद इव निमज्ज्य अमृतमये

दधति अन्तः तत्त्वम् किम् अपि यमिनः तत् किल भवान ।।25।।

manah pratyak chitte savidham avadhay-attamrutah
prahrishya-dromanah pramada-salilot-sangitadrisah
yada-lokyal-hadam hrada iva nimajya-mritamaye
dadhat-yantas-tattvam kimapi yaminas-tat kila bhavan (25)

[avadhāya-having plunged, manas-mind, prayakchitte-self, savidham-scriptures, ātta-controlled, marutah-breath, drśah-eyes, utsaṅgita-full, salila-tears, pramada-joy, prahrsyat romānah-raising of body hair, yaminah-sages, yadā-when, ālokya-beholding, āhlādam-delight, ninajya-immersing themselves, iva-as it were, hrade-in that Lake, maye-made, amrta-of Nectar, dadhati-become conscious, antar-of the inner, tattvam-principle, kim-api-to a considerable extent, bhavān-You are, kila-certainly, tad- inner principle]

Oh Shankar! You are indeed that inexpressible Truth which the yogis realize within, after giving up the worldly desires and through concentrating their minds on the Self and controlling the breath according to the directions laid-down in the scriptures. Their eyes filled with tears of joy; swimming as it were in a pool of nectar they enjoy inner bliss. That bliss, which they see in their heart and thus rejoice, is in fact You Yourself.

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त्वमर्कस्त्वं सोमस्त्वमसि पवनस्त्व हुतवह-
स्त्वमापस्त्वं व्योम त्वमु धरणिरात्मा त्वमिति च।
परिच्छिन्नामेवं त्वयि परिणताबिभ्रतु गिरं
नविद्मस्तत्तत्त्वं वयमिह तु यत्त्वं न भवसि ।।26।।

त्वम् अर्कः त्वम् सोमः त्वम् असि पवनः त्वम् हुतवहः
त्वम् आपः त्वम् व्योम त्वम् उ धरणिः आत्मा त्वम् इति च।
परिच्छिन्नाम् एवम् त्वयि परिणता बिभ्रतु गिरम्
न विद्मः तत् तत्त्वम् वयम् इह हि यत् त्वम् न भवसि ।।26।।

tvam arkas-tvam somas tvamasi pavanas tvam hutavahas
tvamapas-tvam vyoma tvamu dharanir-atma tvamiti cha,
paricchinna mevam tvayi parinata bibhratu giram
na vidmastat-tattvam vayamiha tu yat-tvam na bhavasi (26)

[tvam-You, arkah-sun, somah-moon, asi-are, pavanah-air, huta-vahah-lit-fire, apah-water, vyoma-space, dharanih-earth, ca-and, atma-Self, evam-thus, parinatāh-transformed-sages, bibhratu-cherish, paricchinnām-limited, giram-description/ words, tvayi-You, tu-nevertheless, iha-in this world, vayam-we, na-do not, vidmah-know, tad-that tattvam-reality,yad-which,na bhavasi-are not]

Oh Shankar! You are the sun and the moon, You are fire, You are air, You are water, You are space, You are the earth and You are the (param)-atma (self which is omnipresent). The wise hold this view of You. But we, with limited knowledge, do not know of anything which You are not.

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त्रयीं तिस्रो वृत्तीस्त्रिभुवनमथो त्रीनपि सुरा-
नकाराद्यैर्वर्णैस्त्रिभिरभिदधत्तीर्णविकृति।
तुरीयं ते धाम ध्वनिभिरवरुन्धानमणुभिः
समस्तं व्यस्तं त्वां शरणद गृणात्योमिति पदम् ।।27।।

त्रयीम् तिस्रो वृत्तीःत्रिभुवनम् अथो त्रीनपि सुरान्
अकाराद्यै वर्णैः त्रिभिः अभिदधत् तीर्ण विकृति।
तुरीयम् ते धाम ध्वनिभिः अवरुन्धानम् अणुभिः
समस्तम् व्यस्तम् त्वाम् शरणद गृणाति ओमिति पदम् ।।27।।

trayim tisro vrittis tribhuvanam-atho trinapi suran
akaradyair-varnais tribhir-abhi-dadhat-tirna vikriti,
turiyam te dhama dhvanibhih avrundhanam anubhih
samastam vyastam tvam sharanada grinatyomiti padam (27)

[da-Oh grantor, śarana-refuge, padam-the word, grnāti-denotes, vyastam-separately, tribhih-through its three, varnaih-letters, ākāra-forms, ādyaih-etc., trayīm-the three Vedas, tisras-the three, vrttīh-state of wakefulness, tri-the three, bhuvanam-worlds, atho..api-as well as, trin-the three, surān-gods, abhidadhat-hence you are being described, tirna-that reality which has gone through, vikrti-modification, anubhih-fine and subtle, dhvanibhih-sounds, samastam-as a whole, avarundhānam-it contains, turiyam-the fourth state of consciousness, te-your, dhāma-abode]

Oh grantor of refuge and protection! The word `OM' consists of the three letters `A', `U' and `M'. It refers to the three Vedas (Rig, Yajur and Sama), the three states [Jaagrath (awakened), Swapna (dreaming), and sushhupti (sleeping)], the three worlds (Bhuh, bhuvah and suvah) and the three gods (Brahma, Vishhnu and Mahesha). Yet by its subtle sound the word Om collectively denotes You, Your absolute, omnipresent, transcendental state ('turiyam' sleep-like yet awakened and alert state, as a fully drawn bow) which is free from change.

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भवः शर्वो रुद्रः पशुपतिरथोग्रः सह महा-
स्तथा भीमेशानाविति यदभिधानाष्टकमिदम्।
अमुष्मिन्प्रत्येकं प्रविचरति देव श्रुतिरपि
प्रियायास्मै धाम्ने प्रणिहितनमस्योऽस्मि भवते ।।28।।

भवः शर्वो रुद्रः पशुपतिः अथ उग्रः सह महान्
तथा भीम इशानौ इति यद् अभिधानाष्टकम् इदम्।
अमुष्मिन् प्रत्येकम् प्रविचरति देव श्रुतिःअपि
प्रियाय अस्मै धाम्ने प्रणिहित नमस्योऽस्मि भवते ।।28।।

bhavah sharvo rudrah pashupati-rathograh sahamahan
statha bheme-shana viti yadabhi-dhan-ashtakamidam,
amushmin-pratyekam pravicharati deva shrutirapi
priyayasmai dhamne pranihita-namasyosmi bhavate (28)

[bhavah-Bhava, śarvah-water, rudrah-fire, Paśupatih-yajman, atha-and likewise, ugrah-air, saha-along with, mahān-Mahādeva, tathā-as well as, bhīma-sky, īśānau-sun, iti-inverted commas, idam-this, astakam-eight, abhidhāna-names, yad-of that Śiva, deva-Of God, api-even though, śrutih-Śruti the Veda, pravicarati-examines accurately, pratyekam-each of them, amusmin-in that group, pranihita-namasyah asmi- I pay homage, asmai-to this, priyāy-dear, dhāmne-abode, bhavate-which is You]

Oh Shankara! To You, most beloved and magnificent form, the abode of the following eight names : bhava (earth), sharva (water), rudra (fire), pashupati (yajman), ugra (air), mahan (Mahadev or moon), bhiima (sky), and Ishaana (sun); each treated in detail in the Vedas, I offer salutations.

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नमो नेदिष्ठाय प्रियदव दविष्ठाय च नमो
नमः क्षोदिष्ठाय स्मरहर महिष्ठाय च नमः।
नमो वर्षिठाय त्रिनयन यविष्ठाय च नमो
नमः सर्वस्मै ते तदिदमति सर्वाय च नमः ।।29।।

नमो नेदिष्ठाय प्रियदव दविष्ठाय च नमो
नमः क्षोदिष्ठाय स्मरहर महिष्ठाय च नमः।
नमो वर्षिष्ठाय त्रिनयन यविष्ठाय च नमो
नमः सर्वस्मै ते तत् इदम् अति सर्वाय च नमः ।।29।।

namo nedishthaya priyadava davishthaya cha namo
namah kshodishthaya smarahara mahishthaya cha namah
namo varsheshthaya trinayana yavishthaya cha namo
namah sarvasmai te tadida-mitisarvaya cha namah (29)

[priya-fond, dava-of fire, namas-salutations, nedisthāya-to the Nearest One, ca-and, davisthāya-to the Remotest One, hara-Oh Destroyer, smara-of Kamadeva, ksodisthāya-to the Smallest One, mahisthāya-to the Largest One, trinayana-Oh three-eyed, varsisthāya-the Oldest One, yavisthāya-the Youngest One, te-to You, sarvasmai-who are all, sarvāya- an epithet for Śiva, tad-that, idam-iti-and this]

Oh Lover of solitude, my salutations to You who are the nearest and the farthest. Oh Destroyer of the god of love, my salutations to You who are the minutest and also the largest. Oh Three-eyed one, my salutations to You who are the oldest and also the youngest. My salutations to You again and again who are all (everything) and also transcending all (beyond everything).

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बहलरजसे विश्वोत्पत्तौ भवाय नमो नमः

प्रबलतमसे तत्संहारे हराय नमो नमः।

जनसुखकृते सत्वोद्रिक्तौ मृडाय नमो नमः

प्रमहसि पदे निस्त्रैगुण्ये शिवाय नमो नमः ।।30।।

बहलरजसे विश्व उत्पत्तौ भवाय नमो नमः

प्रबलतमसे तत् संहारे हराय नमो नमः।

जनसुखकृते सत्त्व उद्रिक्तौ मृडाय नमो नमः

प्रमहसि पदे निस्त्रैगुण्ये शिवाय नमो नमः ।।30।।

bahala-rajase vishvot-pattau bhavaya namo namah
prabala-tamase tat-samhare haraya namo namah,
jana-sukhakrite sattvo-driktau mridaya namo namah
pramahasi pade nistraigunye Shivaya namo namah (30)

[namo namah-salutations over and over again, bhavāya-Śiva meaning Existence, viśvotpattau-appearing in the form of the Creator of universe (Brahmā), bahala-copious, rajase-the quality known as Rajas, tat saṁhāre harāya-the Destroyer who destroys the universe, prabala-abundant, tamase-Tamoguna, Mrda-Vishnu the Compassionate form of Śiva, sattvodriktau-as the Preserver, krte-for the sake, sukha-of happiness, jana-all living beings, śivāya-auspicious, pramahasi-the resplendent, pade-state, nistraigunye-devoid of the three qualities]

Salutations to You as Bhava (in the form of Brahma) in whom rajas prevails as the dominant quality for the creation of the world. Salutations to You as Rudra, in whom tamas prevails, for destruction of the world. Salutations to You in the name of Mrida (Vishnu) in whom sattva prevails for giving happiness to the people. Again salutations to You in the name of Shiva in as much as you are beyond the above-mentioned three qualities and are the seat of the supreme bliss.

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कृशपरिणति चेतः क्लेशवश्य क्व चेदम्
क्व च तव गुणसीमोल्लङ्घिनी शश्वदृद्धिः।
इति चकितममन्दीकृत्य मां भक्तिराधाद्
वरद! चरणयोस्ते वाक्यपुष्पोपहारम् ।।31।।

कृशपरिणति चेतः क्लेश वश्यम् क्व च इदम्
क्व च तव गुण सीमा उलङ्घिनी शश्वद् ऋद्धि।
इति चकितम् अमन्दी कृत्य माम् भक्तिः आधात्
वरद! चरणयोः ते वाक्य पुष्प उपहारम् ।।31।।

krisha-parinati chetah klesha-vashyam kva chedam
kva cha tava gunasimol langhini shashva-driddhih,
iti chakitam amandi kritya mam bhakti-radhat
varada charana-yoste vakya-pushpo-paharam (31)

[kva ca-how, kṛśa-poorly, paraṇati-developed, idam-this, chetas-mind,vaśyam-ruled, kleśa-by the Kleśa (five Afflictions: ignorance, ego, attachment, aversion and fear of death), kva cha-and how, śaśvat-endless, tava-Your, rddhih-prosperity, ullaṅghinī-which passes beyond, sīmā-the frontier (marked by three Gunas), amandīkritya-intensely, chakitam-frightened, da-Oh Grantor, vara-of boons, bhaktih-devotion, ādhā-caused, māa-me, upahāram-to offer, pushpa-flowers, vākya-words, te-to Your, charanayoh-feet]

Oh Giver of boons, I was very perplexed to sing your praise considering my little awareness and distressed mind, subject to worries, and how boundless Your divinity- Eternal and possessing infinite virtues. Though terror-stricken and hesitant because of this, I am inspired by my devotion to offer this garland of hymns at Your feet.

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असितगिरिसम स्यात् कज्जलं सिन्धुपात्रे

सुरतरुवरशाखा लेखनी पत्रमुर्वी।

लिखति यदि गृहीत्वा शरदा सर्वकालम्

तदपि तव गुणानामीश पारं न याति ।।32।।

असित गिरि समम् स्यात् कज्जलम् सिन्धु पात्रे

सुर तरुवर शाखा लेखनी पत्रम् उर्वी।

लिखति यदि गृहीत्वा शरदा सर्व कालम्

तद् अपि तव गुणनाम् ईश पारम् न याति ।।32।।

asita-giri-samamsyat kajjalam sindhu-patre
sura-taruvara-shakha lekhani patra-moorvi,
likhati yadi grahitva sharada sarva-kaalam
tadapi tava gunanam esha param na yaati (32)

[kajjalam-lampblack, samam-equivalent, asita-to the black, giri-mountain, syāt-were to be, sindhu-(poured into) the ocean, pātre-an inkpot, shākhā-branch, vara-of the best, taru-tree sura-of the gods, lekhani-Kalpavrksha used as a pen, urvī-earth, patram-the leaf for writing, yadi-if, Sharadha-goddess Saraswati, grhītvā-having taken possession of all those implements, likhati-write, sarvakālam-eternally, api-even, tad-that, iśa-Oh Lord, na-would not, yāti-reach, pāram-the end, tava-of Your, gunānām-good qualities]

Oh great master! If the blue mountain be ink, the ocean the inkpot, the branch of the stout wish-fulfilling tree a pen, the earth the writing paper, and if with these Sharda the Goddess of Learning (Saraswati) writes for eternity, even then She would not be able to reach the limit of Your virtues.

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असुरसुरमुनीन्द्रैरर्चितस्येन्दुमौले-
ग्रंथितगुणमहिम्नो निर्गुणस्येश्वरस्य।
सकलगुणवरिष्ठः पुष्पदन्ताभिधानो
रुचिरमलघुवृत्तैः स्तोत्रमेतच्चकार ।।33।।

असुर सुर मुनीन्द्रैः अर्चितस्य इन्दु मौलेः
ग्रथित गुण महिम्नो निर्गुणस्य ईश्वरस्य।
सकल गुण वरिष्ठः पुष्पदन्त अभिधानः
रुचिरम् अलघु वृत्तैः स्तोत्रम् एतत् चकार ।।33।।

asura-sura-munindrai archita syendu-mauler
grathita-guna-mahimno nirguna-syis eshvarasya,
sakala-guna-varisthah Pushpadanta-bhidhano
ruchiram-alaghu-vrittaih stotra-metat-chakaara (33)

[abhidhānah, (the heavenly musician) called, pushpdanta-flower-toothed, varisthah-who is the best, sakala-of the entire, gana-Śiva's attendants, chakaara-composed, etad-this, ruchiram-beautiful, stotram-hymn, alaghu-endowed with long, vrttaih-meters, iśvarsya-in honor of the Lord, indu-who has the moon, mauleh-on His head, architasya-who is worshiped, indraih-by Indra, muni-sages, sura-gods, asura-demons, mahimnah-and whose greatness, guna-consists of attributes, grathita-strung together (as beads) nirgunasya-devoid of any attributes]

Pushpadanta, the best among Gandharvas (demi-gods), composed in great devotion this beautiful hymn to Mahadev, who has the moon on His forehead, who is worshiped and whose praises have been sung by demons, gods, and the highest of sages and the one who is beyond attributes and forms.

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अहरहरनवद्य धूर्जटेः स्तोत्रमेतत्

पठति परमभक्त्या शुद्धचित्तः पुमान् यः।

स भवति शिवलोके रुद्रतुल्यस्तथात्र

प्रचुरतरधनायुः पुत्रवान् कीर्तिमांश्च ।।34।।

अहरहर अनवद्यम् धूर्जटेः स्तोत्रम् एतत्

पठति परम भक्त्या शुद्धचित्तः पुमान् यः।

स भवति शिवलोके रुद्र तुल्यः तथा अत्र

प्रचुरतर धन आयुः पुत्रवान् कीर्तिमान् च ।।34।।

ahara-hara na-vadyam dhurjateh stotra-metat
pathati paramabhaktya shuddhachittah pumaan yah
sa bhavati Shivaloke rudra-tulyas-tathatra
prachuratara-dhanayuh putravan-kirtimanshcha (34)

[shuddha-chittah-pure minded, pumān-human being, yah-who, pathati-recites, parama-with supreme, bhaktyā-devotion, ahara-har-day by day, anavadyam-faultlessly, etad-this, stotram-hymn, dhūrjateh-in honor of (epithet for Shiva having matted locks), sah bhavati-becomes, tulya-identical, rudra-Shiva, śiva-loke-Shiva's world (after death), tathā-likewise, kīrtimān-famous, putravān-has many children, āyus-life (long), ca-and, tara-a more, prachura-abundant, dhana-wealth, atra-in this world]

The person who with pure heart and in great devotion reads every day this beautiful and elevating hymn to Shiva, ultimately (after death) reaches the abode of Shiva and becomes one with Him, and while in this world is endowed with great wealth, long life, progeny and fame.

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महेशान्नापरो देवो महिम्नो नापरा स्तुतिः।

अघोरान्नापरो मन्त्रो नास्ति तत्त्वं गुरोः परम् ।।35।।

महेशात् न अपरः देवः महिम्नः न अपरा स्तुतिः।

अघोरात् न अपरः मन्त्रः न अस्ति तत्त्वम् गुरोः परम् ।।35।।

maheshannaparo devo mahimno na para stutih,
aghorannaparo mantro nasti tattvam guroh param (35)

[na-the is no, devah-god, aparah-that is higher, maheśāt- (than Maheśa) Shiva the great Lord, na-there is no, stutih-hymn of praise, aparā-which is higher, mahimnah-(this) Śivamahimnah stotram, na-there is no, mantrah-a sacred word, aparah-which is higher, aghora-an epithet of Śiva (not terrific), na asti-there is no, tattvam-principle, param-that is superior, guroh-the Guru, in the sense of fifth 'krtya" or action of Śiva, which bestows divine grace upon a limited being]

There is no God higher than Shiva, there is no hymn better than the hymn on the greatness of Shiva, there is no mantra more powerful than the name of Shiva and there is nothing higher to be known than the real nature of the guru (spiritual guide).

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दीक्षा दानं तपस्तीर्थं योग यागादिकाः क्रियाः।
महिम्नः स्तवपाठस्य कलां नार्हन्ति षोडशीम् ।।36।।

दीक्षा दानम् तपः तीर्थम् योग याग आदिकाः क्रियाः।
महिम्नः स्तव पाठस्य कलाम् न अर्हन्ति षोडशीम् ।।36।।

deeksha daanam tapas tertham yogayaga-dikah kriyah,
mahimnah stava pathasya kalaam naarhanti shoda-sheem (36)

[diskā-initiation, dānam-charity, tapas-austerity, tīrtham-pilgrimage, kriyāh-(and such) activities, yoga-(as) yoga, yāga-sacrifices, ādikāh-etc., na-are not, arhanti-worth, sodaśim-(even) a sixteenth, kalām-part, pāthasya-of (what) the recitation, stava-of (this) hymn, mahimnah-(in honor) of the greatness (of Śiva is worth)]

Initiation into spiritual life, charity, austerity, pilgrimage, practice of yoga, performance of sacrificial rites are not capable of yielding even a sixteenth part of the merit that one gets by reciting the hymn on the greatness of Shiva.

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कुसुमदशननामा सर्व गन्धर्वराजः

शिशुशशिधरमौलेर्देवदेवस्य दासः।

स खलु निजमहिम्नो भ्रष्ट एवास्य रोषात्

स्तवनमिदमकार्षीद् दिव्यदिव्यं महिम्नः ।।37।।

कुसुम दशन नामा सर्व गन्धर्व राजः

शिशुशशिधर मौलेः देव देवस्य दासः।

स खलु निज महिम्नः भ्रष्ट एव अस्य रोषात्

स्तवनम् इदम् अकार्षीद् दिव्य दिव्यम् महिम्नः ।।37।।

kusumada-shana-nama sarva-gandharva-rajah
shishu-shashidhara-mauler deva-devasya dasah
sa khalu nija-mahimno bhrashta evasya roshaat
stavanam-idam-akarseeth divya-divyam mahimnah (37)

[rājah-the king, sarva-of all, gandharva-heavenly musicians, nāmā-whose name, kusumadaśana-the flower toothed (Pushpadanta), dāsah-(is) the servant, devasya-of the God, deva-of gods, śiśu-who bears the crescent, śaśadhara-moon, mauleh-on His head, sah-he (Pushpadanta), khalu-eva-who has certainly, bhrastah-fallen, nija-from his own, mahimnah-(previous) glory, rosāt-because of the wrath, asya-of Śiva (since Pushpadanta happened to step on Śiva's nirmaalya, including Bilva leaves), akārsīt-composed, idam-this, divya-beautiful, divyam-and divine, stavanam-hyman of praise, mahimnah-of the greatness (of Śiva, so that he may obtain His favour)]

Kusumdanta the chief of Gandharvas, (also Pushpadanta), is the servant of the God of gods Shiva, who has the crescent moon on his forehead. Fallen from his glory due to the wrath of Mahadeva, he composed this very beautiful uplifting hymn on the greatness of Shiva to regain His favor.

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सुरवरमुनिपूज्यं स्वर्गमोक्षैकहेतुम्

पठति यदि मनुष्यः प्राञ्जलिर्नान्यचेताः।

व्रजति शिवसमीपं किन्नरैः स्तूयमानः

स्तवनमिदममोघं पुष्पदन्तप्रणीतम् ।।38।।

सुर वर मुनि पूज्यम् स्वर्ग मोक्षैक हेतुम्

पठति यदि मनुष्यः प्राञ्जलिः न अन्य चेताः।

व्रजति शिव समीपम् किन्नरैः स्तूयमानः

स्तवनम् इदम् अमोघम् पुष्पदन्त प्रणीतम् ।।38।।

suravaramuni-poojyam svargamokshai-kahetum
pathati yadi manushyah pranjalir-nanyachetah,
vrajati Shiva-sameepum kinnaraih stuyamanah
stavanam idam amogham Puspadanta-pranetam (38)

[yadi-if, manusyah-a human being, cetñh-whose mind, na-anya-is completely single minded, pathati-recites, prāñjalih-with his hollowed hands being joined, idam-this, amogham-infallible, stavanam-hymn of praise, pranītam-written, pūjyam-which is worshipped, sura-by gods, vara-and the best, muni-sages, eka-and which is the only, hetu-cause, svarga-for the heavenly, moksa-liberation, stūyamānah-(then, that person) praised, kinnaraih-a class of divine beings (Kinnara), vrajati-goes, samīpam-towards, śiva-Śiva]

If one with single-minded devotion and folded palms reads this unfailing hymn composed by Pushpadanta; the hymn which is adored by great gods and the best of sages and which grants heaven and liberation, one goes to Shiva's abode where He is worshipped by Kinnaras (celestial beings known for their singing talent).

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आसमाप्तमिदं स्तोत्रं पुण्यं गन्धर्व भाषितम्।
अनौपम्यं मनोहारि शिवमीश्वरवर्णनम् ।।39।।

आ समाप्तम् इदम् स्तोत्रम् पुण्यम् गन्धर्व भाषितम्।
अनौपम्यम् मनोहारि शिवम् ईश्वर वर्णनम् ।।39।।

aa-samaptam-idam stotram punyam gandharva bhashitam,
anaupamyam manohari Shivam-ishvara-varnanam (39)

[idam-this, punyam-holy, stotram-hymn, bhāsitam-spoken, gandharva-heavenly musician (Pushpadanta), anaupamyam-(containing) unparalleled, manohāri-fascinating, śivam-and auspicious, varnanam-descriptions, iśvara-about the Lord, āsamāptam-is finished]

Thus ends this unparalleled sacred hymn uttered by Pushpadanta describing the glory of God Shiva in a most fascinating manner.

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इत्येषा वाङ्मयी पूजा श्रीमच्छङ्करपादयोः।
अर्पिता तेन देवेशः प्रीयतां मे सदाशिवः ।।40।।

इति एषा वाङ्मयी पूजा श्रीमत् शङ्कर पादयोः।
अर्पिता तेन देवेशः प्रीयताम् मे सदाशिवः ।।40।।

ityesha vaanmayi pooja shrimat Shankara padayoh,
arpita tena devesha priyatam me Sadashivah (40)

[iti-thus, esā-this, pūjā-adoration, mayi-consisting, vāk-in words, arpitā-is offered, pādayoh-to the feet, śrīmat-of Venerable, śaṅkara- Śaṅkara (an epithet of Śiva, causing prosperity), tena-through that, sadāśivah-Sadāshiva (an epithet of Śiva meaning always auspicious), iśa-the Lord, deva-of the gods, priyatām-be pleased, me-with me]

Thus this hymn as worship is offered at the feet of Shri Shankra. May the ever beneficent God of gods be pleased with me for this offering!

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तव तत्त्व न जानामि कीदृशोऽसि महेश्वर।

यादृशोऽसि महादेव तादृशाय नमो नमः ।।41।।

तव तत्त्वम् न जानामि कीदृशः असि महेश्वर।

यादृशः असि महादेव तादृशाय नमो नमः ।।41।।

tava tattwam na janami keedrishosi Maheshwara
ya-drashosi Mahadeva ta-drashaya namo namah (41)

[tav-your, tattwam-nature, na- do not, janami-I know, kidrishosi-whom like you are, maheshwara-great God, yadrashosi-with whom your appearance resemble, mahadeva-great God, tadrashaya- to that appearance, namo namah-my salutations]

Oh Mahadev! I do not know the truth of your nature and who you are - Oh great God my salutations to your true nature.

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श्रीपुष्पदन्तमुखपंकजनिर्गतेन
स्तोत्रेण किल्बिषहरेण हरप्रियेण।
कण्ठस्थितेन पठितेन समाहितेन
सुप्रीणितो भवति भूतपतिर्महेशः ।।42।। ॐ

श्री पुष्पदन्त मुखपंकज निर्गतेन
स्तोत्रेण किल्बिष हरेण हर प्रियेण।
कण्ठ स्थितेन पठितेन समाहितेन
सुप्रीणितः भवति भूतपतिः महेशः ।।42।। ॐ

shree Pushpadanta mukh-pankaja nirgatena
stotrena kilbisha harena hara-priyena,
kanthas-thitena pathitena samahitena
suprinito bhavati bhuta-patir Maheshah (42)

[Maheśa-great Lord, bhūta-of (all) beings, bhavati-becomes, suprīnitah-very pleased, stotrena-through (the recitation of this) hymn, nirgatena-which has come out, mukha-paṅkaja-from the lotus-like mouth, śrī-of Venerable, puspadanta-Pushpadanta, harena (Hara)-which destroys, kilbisa-sins, priyena-(and) is dear, hara-to Shiva (Hara), kanthasthitena-(whether it) be learnt by heart, pathitena-(or) recited, samāhitena-(or simply) paid attention to]

If a person learns by heart and recites this hymn, which flowed from the lotus mouth of Pushpadanta, which destroys sins and is dear to Shiva and which equally promotes the good of all, Maheshwara, the God of creation, becomes very pleased.

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गौरी स्तुति

ॐ लीलारब्ध स्थापित लुप्ताखिललोकाम्
लोकातीतैर् योगिभिर् अन्तर् हृदि मृग्याम्।
बालादित्य श्रेणि समान द्युति पुंजाम्
गौरीम् अम्बाम् अम्बुरुह अक्षीम् अहम् ईड्ये ।।1।।

leela-rabdha sthapit lupta-khila-lokaam
lokateetair yogibhir antar hridhi mrigyaam
baladitya shreni saman dyuti punjam
Gaureem Ambam amburh akshim aham idye

Jagdamba who enlightens us with light of countless rising suns, who can without much effort create, nourish and destroy this world, who is sought by yogis in their final stages of yoga, she is Gauri, the pure sublime mother with lotus eyes, I adore Her.

आशा पाश क्लेश विनाशम् विदधानाम्
पादाम्भोज ध्यान पराणाम् पुरुषाणाम्।
ईशीम् ईशाङ्गार्ध हराम् ताम् तनुमध्याम्
गौरीम् अम्बाम् अम्बुरुह अक्षीम् अहम् ईड्ये ।।2।।

aasha pasha klesha vinasham vidadhanam
padambhoja dhyana paranam purshanam
esheem ishan-gardha haram tam tanumadhyam
Gaureem Ambam amburh akshim aham idye

Jagdamba who is of slender waist and claims Bhagwan Shankar as her better half, who removes the pain arising from bondage of desire among disciples who have dedicated themselves at Her feet, she is Gauri, the pure sublime mother with lotus eyes, I praise Her.

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प्रत्याहार ध्यान समाधि स्थितिभाजाम्

नित्यम् चित्ते निर्वृत्तिकाष्टाम् कलयन्तीम्।

सत्य ज्ञान आनन्दमयीम् ताम् तडित् आभाम्

गौरीम् अम्बाम् अम्बुरुह अक्षीम् अहम् ईड्ये ।।3।।

pratyahar dhyana samadhi-sthitibhajam

nityam chitte nirvrttikastham kalayantim

satya gyana aandamayim tam tadit abham

Gaureem Ambam amburh akshim aham idye

Jagdamba who is an embodiment of true knowledge and eternal bliss, radiant as lightning, who bestows the culminating, unconditional love to people indulging in withdrawal for self control, concentration and intense meditation, She is Gauri the pure sublime mother with lotus eyes, I worship Her.

चन्द्रापीडा नन्दितमन्द स्मितवक्त्राम्

चन्द्रापीडालंकृत लोलालक भाराम्।

इन्द्रोपेन्द्राभ्यर्चित पादाम्बुज युग्माम्

गौरीम् अम्बाम् अम्बुरुह अक्षीम् अहम् ईड्ये ।।4।।

chandrapeeda nanditamand smitavaktram

chandrapeeda-lamkrita lolalaka bharam

Indropendra-byarchita padambuja yugmam

Gaureem Ambam amburh akshim aham idye

Jagdamba who wears the moon, which shines through her gentle smiling face decorating Her hairdo, giving immense pleasure to Shiva. Gods Inder and Narayan worship at Her feet. She is Gauri, the pure sublime mother with lotus eyes, I adore Her.

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नानाकारैः शक्ति कदम्बैः भुवनानि

व्याप्य स्वैरम् क्रीडति यासौ स्वयम् एव ।

कल्याणीम् ताम् कल्पलताम् आनति भाजाम्

गौरीम् अम्बाम् अम्बुरुह अक्षीम् अहम् ईड्ये ।।5।।

nana-karai shakti kadambai bhuvanani

vyapya svairum krídati yasau svayam eva

kalyaním tam kalpalatam anatibhajam

Gaureem Ambam amburh akshim aham idye

Jagdamba, possessor of various types of energies, plays it alone while spread out in all the three worlds. She fulfills the desires of those who come to her with devotion. She is Gauri, the pure sublime mother with lotus eyes I praise Her.

मूलाधारात् उत्थितवन्तीम् विधिरन्ध्रम्

सौरम् चान्द्रम् धाम विहाय ज्वलिताङ्गीम् ।

स्थूलाम् सूक्ष्माम् सूक्ष्मतराम् ताम् अभिवन्द्याम्

गौरीम् अम्बाम् अम्बुरुह अक्षीम् अहम् ईड्ये ।।6।।

mooladharat utthita-vantim vidhirandhram

saurum chandram dhama vihaya jvalitangeem

(sthulam) sukshmam (sukshmtaram) tam (abhivandyam)

Gaureem Ambam amburh akshim aham idye

Jagdamba with sizzling Kundalini power emerging from Muladhara (the base chakra or psychic center) and flowing through the solar and lunar nadis (channels) to Brahmarandhra (the top Chakra), passing through the gross to the subtle to the subtler. She is Gauri the pure sublime mother with lotus eyes, I worship Her.

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आदि क्षान्ताम् अक्षर मूर्त्या विलसन्तीम्
भूते भूते भूत कदम्बम् प्रसवित्रीम् ।
शब्द ब्रह्मानन्दमयीम् ताम् अभिरामाम्
गौरीम् अम्बाम् अम्बुरुह अक्षीम् अहम् ईड्ये ।।7।।

aadi kshantam akhshara moortya vilsunteem
bhute bhute bhuta kadambam prasavitreem
shabda Brahma-nanda-mayeem taam (abhiramam)
Gaureem Ambam amburh akshim aham idye

Jagdamba who is the beginning "a" and the ending "kha" in the scheme of the alphabet giving it a meaning like the beautiful "Shabad Brahma". She imparts life into each and every living being. She is Gauri, the pure sublime mother with lotus eyes, I adore Her.

यस्याः कुक्षौ लीनम् अखण्डम् जगत् अण्डम्
भूयो भूयः प्रादुर् अभूत् अक्षतमेव ।
भर्त्रासार्धम् ताम् स्फटिकाद्रौ विहरन्तीम्
गौरीम् अम्बाम् अम्बुरुह अक्षीम् अहम् ईड्ये ।।8।।

yasyah kukshav leenum akhandum jagat andam
bhuyo bhuya pradur abhut akshatamev
bhartrasardham taam sphatikadrau viharantím
Gaureem Ambam amburh akshim aham idye

Jagdamba, in whose body merge all the material things of this world and then manifest again and again, She roams around happily with her spouse Shiva in the brilliant snow covered Himalaya mountain. She is Gauri, the pure sublime mother with lotus eyes, I praise Her.

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यस्याम् एतत् प्रोतम् अशेषम् मणिमाला
सूत्रे यत् वत् क्वापि चरम् क्वापि अचरम् च।
ताम् अध्यात्म ज्ञान पदव्या गमनीयाम्
गौरीम् अम्बाम् अम्बुरुह अक्षीम् अहम् ईड्ये ।।9।।

yasyam etatprotam ashesham manimala
sutre yat vat kvapicharam kvapi acharam cha
tam adhyatma gynapadavya gamaniyam
Gaureem Ambam amburh akshim aham idye

Jagdamba in whom all that is movable and immovable, excluding none, are put together, like a garland of beads strung in a thread, and whom one can reach through spiritual knowledge, She is Gauri the pure sublime mother with lotus eyes I worship Her.

नित्यः सत्यो निष्कल एको जगदीशः
साक्षी यस्याः सर्ग विधौ संहरणे च।
विश्वत्राण क्रीडन शीलाम् शिवपत्नीम्
गौरीम् अम्बाम् अम्बुरुह अक्षीम् अहम् ईड्ये ।।10।।

nityah satyo nishkala eko jagadisha
sakshi yasyah sargavidhau samharane cha
vishvatrana kreedana sheelam Shivapatneem
Gaureem Ambam amburh akshim aham idye

Jagdamba who while engaged in the creation, maintenance and destruction of the world is always witnessed by the absolute truth of Shiva, as wife of Shiva She gives strength to the ever changing world. She is Gauri the pure sublime mother with lotus eyes, I worship Her.

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प्रातः / सायम् / पूजाकाले भावविशुद्धिम् प्रणिधानात् (विदधानो)

भक्त्या नित्यम् जल्पति गौरीदशकम् यः ।

वाचाम् सिद्धिम् सम्पदम् उच्चैः शिवभक्तिम्

तस्यावश्यम् पर्वतपुत्री विदधाती ।।11।।

गौरीम् अम्बाम् अम्बुरुह अक्षीम् अहम् ईड्ये । ॐ

pratah/sayam/puja kale bhavavishudhim
pranidhanat (vidhdhano)
bhaktya nityam jalpati Gauri-dashakam yah
vacham siddhim sampadam uchaih Shivbhakhtim
tasyavasyam parvata-putri vidadhati
Gaureem Ambam amburh akshim aham idye

One who regularly early in the morning, possessed with pure thoughts utters these ten verses to mother Gauri, that devotee definitely receives from the daughter of the mountain success, happiness and devotion to Shiva. She is Gauri the pure sublime mother with lotus eyes, I worship Her.

गौरीम् अम्बाम् अम्बुरुह अक्षीम् अहम् ईड्ये

Gaureem Ambam ambur hakshim aham idye

Jagdamba Gauri the lotus-eyed one, I praise Her.

इति गौरी स्तुति ।

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